

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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WEDNESDAY, DECEMBER 9, 1840.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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By a Board of Managers, consisting of seven Ministers and six Laymen of the Baptist Denomination; at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars paid by twenty-one copies. The paper will be sent to subscribers at the usual rates.

I am respectfully yours,

ARCHIBALD MACLAY.

From the Quarterly Paper of the American Baptist Home Mission Society.

### Extracts

From the Journal of a Missionary of the American Baptist Home Missionary Society, now laboring in Indiana, dated Oct. 1, 1840.

I came to this country in the year 1823, and was ordained in 1828. I settled at first in Owen county, and preached to three churches, dividing my time regularly between them. During this period several additions were made to the churches.

In 1830 I removed to Morgan county, and again had the care of three churches, without any special success attending my labors.

In 1834 I changed my residence to Hendrick county, where I still remain. Here, also, I have three churches situated under my care, and I occasionally extend my labors to some others. These churches have enjoyed a gradual increase.

I was always a poor man, and for the last seven years my family has suffered a great deal by sickness, which, together with so much traveling, reduced me to very low circumstances. The churches contributed very little for me, and in the spring of 1839 I became so embarrassed, that I was on the point of abandoning all my stated appointments in the ministry, and turning my attention to farming, so that I could pay my debts, and provide for my family; but my deep impression of duty to remain in the ministry and preach the gospel rendered me miserable only in the thought of retiring from it. It was at this period I met with brother P., who informed me of the existence of your society, and encouraged me to expect aid from it. Just then also a revival of religion commenced in one of the churches with which I was laboring, and rising above my cheerless prospects, I continued to ride and preach, hoping that God would provide for the wants of my family.

Since the 5th of June, 1839, I have been almost constantly in a revival of religion. From June to December I attended five protracted meetings—the most interesting I ever witnessed.

On the first Lord's day in October, 1839, I visited Deer Creek church, Putnam Co. for the purpose of preaching a funeral sermon, but when I reached the place I was denied the use of the meeting house on account of my connection with an association of a missionary character. In consequence of this I went to a private house three miles distant, and continued in the vicinity nine days, preaching from house to house. On the second day a revival of religion commenced. On the ninth day twelve persons related their christian experience, nine of whom were baptized. A school was organized at the place on the 18th Nov. 1839, to which additions have been made nearly every month since; so that now it numbers fifty-five members; eleven of whom were till then anti-mission in their principles.

On the 1st of March last I attended a protracted meeting in Madison Co., when I baptized fifteen persons, and assisted in organizing a church of twenty-four members. Some of the circumstances under which the revival commenced at this place were quite interesting. A little girl twelve years of age being awakened, requested her sisters, one older, and the other younger than herself, to engage with her in prayer. In this exercise they did engage, particularly during the intermissions of the schools, when, instead of joining with their youthful companions in play, they retired to a neighboring thicket for prayer. They all experienced religion by themselves; and from that time the revival commenced, which resulted as I have already written.

From June 5th, 1839, to the same date of this year, I travelled, in the discharge of my duties, 2500 miles; preached 200 sermons; baptized 100 persons, and assisted to organize two churches.

From June 5th, 1840, to this time, (Oct. 1, 1840,) I have travelled 300 miles, preached 80 sermons and baptized 16 persons, besides performing other ministerial labors, as circumstances demanded.

Reader, the writer of the above account of missionary labor is the man mentioned in our last annual report, who, when visited by a brother with a small present of provision, was found without enough in his house for a single meal; and who modestly confessed that his children often cried for bread, and he had none to give them. He is now better provided for; being aided by our funds, he gives himself to the work of the ministry, laboring successfully for the salvation of souls, without the painful anxiety he formerly suffered on account of his needy family. Is he not deserving of our aid?

### State Conventions.

Within a few weeks past, several State Conventions have held their anniversary meetings. So far as we have learned from notices in different religious papers, they were unusually interesting, and characterized by great harmony and zeal in the cause of the Lord of Hosts. Many, if not all of them, have kindly remembered the Home Mission Society in their resolutions, and liberally aided it in their acts.

It is truly encouraging to ascertain that, notwithstanding the increased pecuniary embarrassments of the year, our brethren have remembered the wants of the feeble churches and destitute places in the land, and contributed for their relief in many instances more than our fears had led us to anticipate. We shall be justified in alluding to our fears by all such as are aware of the variety of causes in operation to diminish the amount of contributions for benevolent purposes, especially as one effect is to render our receipts very inconsiderable, as may be seen by a reference to the Treasurer's last two quarterly reports.

We feel assured that the Society has fast hold of the sympathies of the denomination, and that under more favorable circumstances the churches would promptly place within our reach the means of greatly extending our opinions. But it is proper to state that the demands for an immediate extension of them in very important places were never pressing, and unless the means are liberally and constantly furnished by our friends, many of the conventions will remain unsatisfied, much to

the disadvantage of the cause of Christ and morality.

It was the happiness of the Corresponding Secretary to attend the anniversaries of the Vermont and New York Conventions. By an arrangement with the Board of Managers of the former, the missionaries in Lower Canada, heretofore appointed by them, are transferred to us; but (considering the province as part of their own field) subject to their nomination, as in all similar cases with auxiliaries, and to be sustained by their benefactions. The Convention, also, unanimously invited the Executive Committee to authorize our General Agent, Elder John Peck, to visit, during the ensuing summer, the churches in Vermont, and make collections for Home Mission purposes.

The Board of Managers of the New York State Convention appropriated \$1500 for our use—a smaller amount than that of last year, yet a liberal sum considering the great extent of their own operations, and the diminished receipts into their treasury.

Our Society was represented in the Pennsylvania Convention by Brother R. Babcock, Jun., of Poughkeepsie. Among other tokens of confidence and kind feelings towards us on the part of that Convention, was an unanimous vote, rendering their auxiliary a constitutional provision. We think very favorably of this plan, as being calculated to bring together more closely the churches of our denomination. We desire to see the example followed by every Convention in the land. We embrace this opportunity to express our earnest desire that the Secretaries of State Conventions, General Associations, or Home Mission Societies, especially auxiliaries to the American Baptist Home Mission Society, who have not already done so, will forward the minutes of their anniversaries, will do so as soon as practicable.—*Ibid.*

### Appointments.

During the last three months eleven new appointments of missionaries and agents were made by the Executive Committee, viz: to Maryland 1; to Kentucky 1; to Missouri 1; to Illinois 1; to Indiana 1; to Ohio 3; to Michigan 1, and to Texas 2.

Of the three appointed to Ohio, one was a missionary agent, who was to spend a portion of his time previously in Maryland.

Of those appointed to Texas, one has already started for his field by land, intending to spend a short time as an agent in one or two of the southern states.

Bro. James Huckins expects to sail for Texas with his family in November, with the intention of residing permanently in that country, where he will act as our missionary agent. There are three other brethren under appointment for that republic, who propose to join him there early in the ensuing winter.

Three missionaries and one agent, whose previous engagements had expired, have been re-appointed within the last quarter, viz: to Maryland 1; to Indiana 1; to Ohio 1. The agent is Brother O. Briggs, who is laboring chiefly in North Carolina.—*Ibid.*

*Western Baptist Enterprise.*—The Northern Baptist Association of Illinois, held its 5th anniversary at Bristol, La Salle Co., on the 7th and 8th of October, ult., resolved to call a convention at Chicago, to be held in January next, for the purpose of organizing a Baptist Convention for Northern Illinois and the territories adjacent. Bro. Peck does not esteem this movement as a very neighborly act, and thinks they should have condescended to have concurred with their brethren of the present Convention of Illinois. This would have been well—but we admire the spirit of the brethren in the Northern Association, and when it is known that their efforts will be spent in drawing together the scattered churches in the adjoining territories, and systematizing their plans for doing good, and uniting them in labors of love, and when the distance of this association, and perhaps others too, from the centre of the State, the difficulty of travelling at certain seasons of the year, are all taken into the account, we cannot but believe the suggestion of a new organization both good and practicable, and that too without the least interference with the interests of the present State Convention.

*Baptist Record.*

### Slavery.

The World's Convention.

SATURDAY, JUNE 20.—(Continued.)

SLAVERY IN BRITISH INDIA.

Professor ADAMS brought up and read the resolutions of the committee appointed to consider the subject of East India slavery. The first point to which he was desirous of directing their attention was a statement made that morning, in connexion with the question then under discussion.

Some doubts were entertained with respect to the cotton brought from India; but the facts of the case were made apparent by the report of the committee. He should add, however, as far as his information went, there was but one district in the south of India, that of Tinnimely, in which slavery existed. He would tell them to raise their voice as a convention for the abolition of slavery in India, and to call on the British people and the British government no longer to tolerate a system in the East which they had declared illegal in the West Indies.

It appeared that under the government of the East India Company there exists, almost altogether unknown to the people of England, two distinct kinds of slavery legalised and enforced by the Company. But was that the only stigma on their national character? No; the English people were flattering themselves that all their colonial possessions were free from a similar stain, but in that they were mistaken. Ceylon was a crown colony not administered by the East India Company, and which ought to have been included in the emancipation act wrong from the government of this country, and yet that colony included among its population 30,000 slaves at the present moment. (Hear, hear.) That was the subject which should not escape the attention of the convention. Neither slavery in Ceylon should be allowed to continue. Let the people of the United States speak on those subjects with the authority which became them as a free people, and they would soon compel their government to do its duty, and to carry into effect its past engagements. (Cheers.)

The Rev. JAMES ACWORTH moved that the resolutions of the committee should be adopted by the convention. He thought that the British

government should be called on to fulfil its pledges; and while they were addressing themselves to the French, the American, and other powers, for the suppression of slavery, they should not forget that it existed under their own rule. (Hear, hear.)

The Rev. JAMES PEERS seconded the motion. The subject then under their consideration was one to which his attention had been directed for several years, and on which a very great want of accurate information prevailed.

When it was proposed that slavery should be abolished in India on or before the 12th of April, 1837, and when a clause to that effect had passed the House of Commons, and had been brought up for the adoption of the House of Lords, the Duke of Wellington observed, that "there was no necessity for framing any law or regulation with regard to slavery in the East Indies." He had, he said, "served in that country, and lived among its inhabitants, and he had never known of any instance of cruelty practised towards slaves, if slaves they could be called." The consequence of that declaration of the Noble Duke was that the original clause was rescinded.

The statement merely proved that great men were not always exempt from great mistakes. (Hear, hear.) The fact was, that slavery was introduced in our Eastern possessions to a great extent.

From all the data he could collect on that subject, it appeared that there were in the Southern Caucasus 2000 slaves, in Surat 2000, in Ceylon 27,397, in Assam 11,000, and 3000 in Penang. The total number amounted, according to the most accurate statement, to \$1,397. The condition of a portion, at least, of these slaves, was most lamentable. According to a high authority, that of Grimes Campbell, Esq., "Nothing could be more deplorable than the condition of the slaves of Malabar, whose huts were little better than mere baskets, and whose diminutive stature and squat appearance evidently showed the want of adequate punishment." (Hear, hear.)

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Mr. PRICE said that the subject should be taken up by the whole British public, and he doubted not by that means the evil would be removed in a very short time. He was persuaded that the appointment of a commission which would press the matter with the East India Company would render the objects of the convention perfectly practicable.

Colonel MILLER said, that, after all the representations addressed to America for the sanction which she gave to slavery, the same system existed under British rule. The English people should not permit such a state of things.

The resolutions were then put, and unanimously adopted.

### SLAVERY IN TEXAS.

Mr. BIRNEY read a report of the committee appointed to consider the state of slavery in Texas, which concluded with a recommendation that the government of Texas should not be recognised by any other state, until they had rescinded the resolution they had passed on the subject of slaveholding.

This resolution was to the effect that no master could liberate his slaves without the permission of the local government, and that the government could not pass an act of liberation without the permission of the masters.

They had thus taken the most effectual step for the perpetuation of slavery which human ingenuity could devise. By another enactment in force in Texas, no man of color was allowed to remain there and retain his freedom; he should immediately retire from the province, or become a slave. (Hear, hear.) He was glad to have heard a statement from Mr. O'Connell, that while such acts were enforced in ministry in this country as were enforced in ministry in that country, he was not obliged to withdraw many privileges for a time, which under other circumstances, it would alike be your duty and pleasure to grant them. So, in a eminent and painful degree, it has been with us in relation to many of our colored population.

How much have we asked? We have never asked favors as such, had we, we might have asked too great favors, it would have been possible.

We have asked for rights, to which there is neither more nor less. Rights are rights, and only rights, and these we have asked for as men, in common with men. For such rights, man, as such, is entitled to. If we ask for rights, we can neither ask for more nor less rights. And in asking only for rights, we have expected necessarily to be carried just where the possession and a proper, and judicious exercise of them, would lead us, which would be our place, as well as the place, and the privilege of others.

When have we demanded seats at your table? full companionship (unqualified) in your society? or union at pleasure with your families?

We have heard of no such demands, no such requests on our part, and we think Mr. Eddy has heard too much. We repeat, we have asked, and do still ask for the possession, the free and judicious exercise of those rights which belong to men, and which God and nature, as well as the constitution under which we live, guarantee to us as men.

And we ask again, is it right, in asking only for rights, we have expected necessarily to be carried just where the possession and a proper, and judicious exercise of them, would lead us, which would be our place, as well as the place, and the privilege of others.

Go on, brother RAY, in the same faith which sustained Moses, and like him you will triumph.

We know not as we should now have said anything in relation to the letter referred to, but Mr. Eddy dragged the colored people of the northern states into his communication, in a manner quite objectionable, and calculated to make a very erroneous impression upon the minds of those less acquainted with us, as well as to reflect disparagingly upon us. He says, after

some remarks upon our past history:

You may ask, is this bright picture of the

privileges of the colored man any where to

be realized now? Answer, there are no more

legal disabilities resting upon the colored man

in the northern states at the present time, except

in one or two cases than formerly; but certain

causes have, I regret to say, changed for a time

the feelings of many, in regard to the practicability of that intercourse and effort to benefit

the colored people, which was once so easy and pleasant.

We agree with Mr. Eddy, that it is true in the

main, that there are no more "legal disabilities"

resting upon us than North than formerly.

We say, in the main we agree with him. The term

formerly, as here used, however, is well guard

ed, and we know not to how far back he

would refer; whether to the time when "aboli

tionists" began to claim for us our rights, or

whether the time when the Colonization Society

came into being. In regard to the former per

iod it may be true, though not through their influ

ence, neither will we regard their efforts, to have been the cause. But in regard to the latter, it is much truer, and we have ever been inclined, from the course it (the Society) has pursued, to attribute all the *increase* in our oppression to it.

It would have been safer to have said, "except in a few instances," instead of "one or two cases." For Pennsylvania has recently taken away a most important right from her 40,000 colored citizens.

Connecticut has also done the same, and New-York also has retrograded in this very important matter to us, as it is to all men, viz: wresting from us the power to guard our liberties—the unrestricted use of the ballot box. Ohio, in other particulars, has recently added to the legal oppression of her colored citizens. But it is not so much our legal disabilities, exceedingly grievous though they be, as it is the public prejudices which everywhere prevail against us,

## Religious Miscellany.

## War-Degeneracy of the Church.

The Rev. Mr. Ryland, of Northampton Eng., a Baptist minister of eminence, distinguished for his piety, benevolence and ardent feelings, superintended a seminary to which the father of the late Robert Hall took his son just in the hottest period of our revolutionary war; and, the conversation turning on its injustice and cruelty, Mr. Ryland soon waxed exceedingly warm, and exclaimed, "Why, Mr. Hall, if I were General Washington, I tell you what I would do. I would get all my brother officers together; and, having procured a large punch-bowl, I would place them around it; I would be the first to bear my arm, and each man baring his arm, should let off his blood into the bowl. This done, we would each dip the point of his sword into the blood, and, lifting it on high, we would swear by Him that liveth forever and ever, never again to sheathe our swords so long as an English soldier remained on the American shore. This is what I would do, brother Hall, if I were General Washington."

Well did the late Robert Hall, in comment on this anecdote, say to a friend to whom he related it, "Only think of my condition,—a poor little boy just come out of my mother's chimney-corner, and taken from home to hear this bloody-minded conversation. I assure you I was quite alarmed. I trembled at the idea of being left with so bloody-minded a master; and I fully expected that when my father left me, I should be bled to, and that every time I offended him, I should undergo the operation of the lancet. I did indeed weep."

How strange that Robert Hall himself, the eloquent denouncer of war in general, should address a company of volunteers for the defence of England when threatened with an invasion from France, in language like the following!

"Go ye defenders of your country, accompanied with every auspicious omen; advance with alacrity into the field when God himself musters the hosts to war. Religion is too much interested in your success not to lead you to aid; she will shed over this enterprise her selectest influence. While you are engaged in the field, many will repair to the closet, many to the sanctuary; the feeble hands which are unequal to any other weapon, will grasp the sword of the Spirit; and from myriads of humble, contrite hearts, the voice of intercession, supplication and weeping will mingle in its ascent to heaven with the shouts of battle, and the shock of arms.—I cannot but imagine the virtuous heroes, legislators and patriots of every age and country are bending from their elevated seats to witness this contest, as if they were incapable, till it be brought to a favorable issue, of enjoying their eternal repose. Enjoy that repose, illustrious immortals! Your manlie fell when you ascended; and thousands, indamed by your spirit, are ready to swear by Him that sitteth upon the throne, and liveth forever and ever, they will protect freedom in her last asylum, and never desert that cause which you sustained by your labors, and cemented with your blood. And thou, sole Ruler among the children of men, gird on thy sword, thou Most Mighty, and go forth with our hosts in the day of battle! Pour into their hearts the spirit of departed heroes! Inspire them with thine own; and, while led by thine hand, and fighting under thy banners, open their eyes to behold in every valley, and in every plain,—what the prophet beheld by the same illumination,—chariots of fire and horses of fire!"

Such is the mildest form of the war-sentiments in which all Christendom has been educated from time immemorial. The church has in fact been turned into a school of war; the pulpit has been its apologist, its abettor and its eulogist; the altar itself, even the table sacred to the memory of the Prince of peace, has been prostituted to its purposes of wrath and blood. Not one minister in a hundred, not one Christian in a thousand after the time of Constantine, ever seriously reflected, before the present generation, on the utter incompatibility of war in all its forms with a religion of universal peace and love.

But is the church as a body now reclaimed from her war-degeneracy of ages? Alas! essentially the same sentiments pervade the great mass of both nominal and real Christians throughout the world. Here and there you may find a little Goshen in this vast moral Egypt; but I might gather from evangelical writers even in our own country the most ample proof that the church of Christ is even now gangrened with the war-spirit, and lending her sanction to principles and practices which would render this custom perpetual.—*Advocate of Peace*.

## Influence of War upon Missions.

The roar of the Christian cannon and the flush of Christian musquetry, and the hyena outcry of the Christian military onset, have been heard and seen, wherever there are men. We are sending missionaries to our own heathen tribes and to Syria and Palestine, and also to India. Does India know nothing of the character of Christian nations, and of the hostility of that character to Christian principles? Have the nations of England at different times and under different leaders, laid waste her fairest provinces, burnt her villages, and exemplified, to an extent deeply painful to every feeling heart, the wanton and wanton crimes, which were capable of being found in association with the sacred but perverted names of civilization and Christianity? There is nothing, says a celebrated English orator, speaking of one of the principle agents in the transactions of British India then on trial, "to be found in the history of human turpitude; nothing in the nervous delineations and penetrating brevity of Tacitus; nothing in the luminous and luxuriant pages of Gibbon, or of any other historian, dead or living, who, searching into measures and characters with the rigor of truth, presents to our abhorrence depravity in its blackest shapes, which can equal, in the grossness of the guilt, or in the hardness of heart with which it was conducted, or in low and grovelling motives, the acts and character of the prisoner."—And such are the pioneers of the gospel; such are the men, who, in the lamentable ubiquity of human avarice and crime, have ever been destined to present to the hungering and thirsting nations of heathenism the antipodes of the religion of purity and peace. And has this great evil been sufficiently contemplated and examined by the Christian church? We call it a great evil; not only because it is so in itself and in its own nature, but because it is great in its application; because it is found every where; pervading every island and every continent and every country and every name and tribe under heaven. It is a fatal mistake which some will

be likely to commit, that, though the evil is aggravated in its nature, it is limited and curtailed in its application; and consequently of no great moment.

Fleeing from the abominations of America and India, we direct our attention to the immense regions of Africa. At the missionary passes along that brightened coast with his announcement of the glad tidings of salvation and peace, can it be supposed that the countless wrongs and contumelies, suffered for three centuries at the hands of Christian nations, will at once be forgotten? Undoubtedly the missionary will find in the recollection of these wrongs an obstacle of the most serious kind to his benevolent efforts. The untutored Africans will experience the greatest difficulty in satisfactorily solving the problem of the direct contradiction between alleged Christian principles and known Christian practice; and so long as this is the case, it cannot be expected that their hearts will be thrown fully and frankly open to the reception of divine truth. We give you the gospel, says the missionary; we come to you in peace; and we pray you to listen to us, and to become Christians. "O," says the bereaved and heart-broken mother, "rather give me my sons and daughters, whom you Christians have torn shrieking from my arms, and have plunged into the ocean, or have enslaved in distant lands."

And now what is to be done? Have we not by our misconduct erected a Chinese wall in the way of the progress of the gospel? We understand that those who have suffered upon the gallows, have left it as their dying testimony that their disobedience to parents laid the foundation for their dreadful end. As we mentioned these facts, an old gentleman of more than four score, who had taken no part in the discussions, arose himself from his half slumber, and said: "The first man that was ever executed in this town, was hung about 60 years ago, in consequence of obeying his mother!" This was a case so unlike those that had just been given, that we wished to know the circumstances.

"Yes" said the old Gentleman, "he told his mother on the scaffold that she had the mortification of seeing her son executed on the gallows in consequence of her advice to him when he was a boy."

One day as he was strolling about his neighbor's premises, he found a hen's nest with three eggs. He took the eggs and carried them home. His mother asked him where he found them? He told her, "That's a good boy," said she "look round and see if you can't find some more."

This was the commencement of a course of crime; and obedience to this advice of his mother led him to ruin. She like Athaliah of old "counselled him to do wickedly," and she received her reward in being called to witness,—a scene to a mother's heart the most unutterably awful,—the ignominious death of that son on the gallows!

And yet prompt and cheerful obedience to every parental command, except when contrary to the laws of God or the land, is the only path of safety.—*S. S. Visitor*.

Prof. T. C. Upman.

Letter from the Siam Mission, dated Bangkok, Feb. 7, 1840.

Disproportionate supply of books—Reduction of printing operations.

At a meeting of the missionaries on the 3d of February, a resolution was unanimously adopted, in view of the great want of missionaries at the station, and the disproportionate amount of effort bestowed on the press compared with other departments of missionary labor—

*Defect in a Mill.*—A faithful minister, who knew that a miller in the neighborhood, who was proud of his business and machinery, prosecuted his calling on the Lord's day, as many millers still do, called upon him, and fell into conversation respecting his mill. "A fine mill," said he "one of the very best I have ever seen." This was nothing more than was true, and the miller had heard it much many times before; but his skill and judgment were gratified by this new testimony, and his feelings, were of course conciliated. "But ah!" continued the minister, after a moment's pause, "there is one defect in it." "What is that?" carelessly asked the miller. "A very serious defect, too." "What is it?" repeated the miller, looking up with some curiosity. "A defect that is likely to counterbalance all its advantages!" "Well, what is it?" said the miller looking earnestly in his face. "A defect that is likely to ruin the mill." "What is it?" rejoined the miller. "And will not doubt, one day ruin the owner too." "And can't you say it out?" cried the impatient, half dazed and half angry miller. "It goes on the Sabbath!" exclaimed the minister in a firm, and admonitory tone. The astonished man stood blank and silent, and when the minister went on with remonstrance and exhortation, in which the danger of his state and practices, and the call to repentance and faith were urged upon him, he listened with respectful submission, and promised to turn from his ways of sin and especially from his violation of the fourth commandment.

From the N. H. Baptist Register.

**God worthy of our Love.**  
Love is the first, the great commandment, the fulfilling of God's holy law, "Thou shalt love the Lord thy God with all thy heart," &c. It is a holy affection of the soul towards God, a Being possessed of every rational and moral excellence, infinitely beyond what we are able to conceive. The natural and moral perfections—thus furnishing us ground, for the exercise of our most profound reverence and gratitude. Hence, if we have been made the subjects of redeeming grace, our affections will turn to God, as our chief good, and with the Psalmist, we can exclaim, "Whom have I in heaven but thee, and there is none that I desire beside thee." My heart and flesh fail me, but God is the strength of my heart, and my portion forever." All that God is personally, we shall surely love—as a Father to thy—*A Savior* effecting redemption by grace—as a Spirit to sanctify the soul, and fit it for glory. And if his character be examined, in its essential elements, it will be no less an object of supreme regard. If we love God, his mercy, and goodness, and benevolence, and wisdom, and justice, and holiness, immortality and eternity, will be the themes of pious meditation. Our love to him will be without dissimulation—in deed and in truth, and undying too, for the object that elicits it is eternal, and the soul in which it exists will live forever.

Such love to God will strengthen our faith—energize our zeal—give vigor to our graces—deepen our humility—lead us to pray for a greater measure of the Holy Spirit—enable us to walk with God and perfect holiness in us in His love.

**W. C. R.**

**God's Curse is on the Business.**—General A. W. Riley, says that a traveller in Genesee county, N. Y., informed him that in the town in which he resides, the first license to sell alcohol liquors was granted in 1806, since which time eleven tavern-keepers have died within its bounds, nine of them by drunkenness.

**Temperance Recorder.**  
Saints desire so to meet with God, as to part no more; and so to part with sin as to meet no more.

This horrible outrage was perpetrated by one of the students. One student has been arrested, and another, who had fled, has since been taken

up. There were two or three in company. The students have met and expressed their abhorrence of the deed and of its actor. To the credit of our State, such murderous acts are rare amongst us.—*Religious Herald*.

## General Intelligence.

## Domestic.

## Connecticut Literary Institution.

The Fall Term of this Institution closed on Tues-

day last, the 1st inst. Owing to the bad travelling and perhaps to a want of suitable information, only a small number of the examining committee and of the patrons of the Institution were present to witness the exercises of the students. From such as were in attendance we learn that the different classes acquitted themselves well, giving proof of ability and success on the part of the teachers, as well as diligence and close application on the part of the students. Some of the classes were considerably reduced in numbers, owing to the fact that several students had left the Institution to engage in teaching. It is to be regretted that any should be under the necessity of leaving before the close of the term, but in some cases it is doubtless unavoidable. We were exceedingly gratified to learn that not less than twenty young gentlemen who have been connected with the Institution during the past term, will be engaged in teaching during the ensuing Winter.

The Winter Term will commence on Wednesday, the 9th inst. We understand that the teachers are making arrangements to give lectures young before their respective classes. In order that the mystery of this design more effectually, a liberal application has been made by the Board of Trustees for enlarging the library, and by the addition of some standard works on the Classics, Natural Sciences, &c. &c. Some addition is to be made also to the Chemical and Philosophical ap-

aratus.

We are glad to witness on the part of both the Teachers and Trustees a spirit of enterprise which if responded to by the community at large, cannot fail to place the institution on a firm basis, and give it a deservedly high reputation.

As the rooms for students have all been occupied during the past term, the late appropriation by the Legislature (one half of which becomes available in January and the other half in July,) seems very timely, in furnishing the Board with means for enlarging the buildings, and increasing the accommodations of the students. Whether, after liquidating the present outstanding debts, there will remain a sufficient amount to erect such a building as the interests of the Institution demand, remains to be seen. The plan of a building is soon to be executed, and presents a plan for its erection. We sincerely hope that the state of the funds will be such, as to justify the Board in putting it under contract as soon as possible.—*Christian Secretary*.

## Third Annual Meeting of the N. H. Baptist Anti-Slavery Society.

Hold at New Boston, October 28, 1840.

In the absence of the President, Bro. John Peacock, one of the Vice Presidents, in the chair.

Prayer by Bro. N. W. Smith.

After singing the following resolutions were presented, and the meeting was addressed in a very interesting, spirited and affecting manner, by brethren Appleton, Caswell, Burroughs, N. W. Smith, Williams, Everett, Cummings, J. N. Brown, and O. Tracy.

*Resolved*, That the soul-destroying system of slavery should call forth the sympathies and efforts of every Christian, for its abolition.

*Resolved*, That the present aspect of the Anti-slavery cause, so far as it regards our own denomination, is truly encouraging, and calls for the united and firm co-operation of all our brethren at the North.

Chose a committee of three to address the brethren of the South on the subject of slavery—E. Worth, A. T. Foss, and S. Cook, to be that committee.

Voted to amend the constitution by striking out that part which makes this Society auxiliary to the New Hampshire Anti-Slavery Society.

Voted, That the annual meeting of this Society be held on Tuesday evening of the sitting of the District Court.

Resolved, to be suggested that an Anti-Slavery Convention may be called before another annual meeting, therefore chose the following brethren as delegates: G. Williams, A. T. Foss, E. Worth, J. N. Brown, L. Hayden, P. Richardson, H. Archibald, E. E. Cummings, L. E. Caswell, Prayer by Bro. Bennington.

Voted to adjourn to the meeting of the Pastoral Association at Meriden in June next.

*N. H. Baptist Reg.*

## How God troubles the Slaveholders.

*Shipwreck—Slaves set free by British Authorities.*—The late Richmond Compiler states that a letter from Captain Clappin of the Schooner *Mermaid*, dated at Nassau, N. P. Oct. 29th, announces the wrecking of his vessel. She struck on a reef of rocks near the East end of the Island of Abaco, on the night of the 19th of Oct. The wind blowing fresh at the time, after a run of four days and a half from Cape Henry. She was bound from Richmond to New Orleans with a cargo of slaves (47 in number) and tobacco. She bilged immediately, and is a total loss. The crew and slaves made their escape to the island where the slaves were taken possession of by the civil authorities, and after being taken to Nassau, New Providence, (the capital of the Bahama Isles) were set at liberty by the Governor. The wreckers had saved a part of the tobacco in a damaged state.

The entire cargo was insured. The slaves belonged to Messrs. Lumpkin & Co., of Richmond, and their liberation, we suppose, will form another troublesome question for our Ministers at the Court of St. James to settle.—*Balt. Pat.*

*Divorce Case.*—Before the Hon. Charles H. Ruggles, Vice-Chancellor of the Second Circuit, Elizabethtown, alias Ruth Barto, complainant, vs Ruth Barto, defendant.

The Chancellor decided, that the material facts charged in said bill were true, and that the defendant has been guilty of adultery charged in said bill; and, on motion of counsel for complainant, it was adjudged and decreed that the marriage between Ruth Barto alias Ruth Wood, to marry again during the life time of the said complainant. The complainant in this suit, an industrious and respectable citizen and resident of this village proved, by the testimony of his neighbors and friends that he had ever acted toward the defendant as a good and kind husband, and that the suit was instituted by their influence and the numbers enlisted under them, that they had literally frowned down all attempts to let her out; and visited with summary chastisement every individual that presumed to call them in question. By a well concerted plan, however, their whole camp was explored, a list of the persons composing the association obtained, and at the proper moment the net was sprung upon them—much to the joy of that neighborhood.—*Burlington Free Press*.

*Arrest.*—We are informed that the Montreal police made a descent upon Mississauga Bay, a few miles south of the city, and a gang of twenty-four men, who had been engaged in a time infested by the mail, were captured and brought to justice.

The mail had made a regular delivery of

books, and papers, and the packages were

left in the hands of the postman.

He was captured and brought to justice.

The police made a regular delivery of

books, and papers, and the packages were

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## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, DECEMBER 9, 1840.

## To the Friends of the Reflector.

It is not our purpose to multiply words in commanding to the Christian public the *fourth volume* of the Christian Reflector; but we remark briefly that, under the evident smiles of the God of the oppressed, this journal has obtained a much wider circulation than we ever dared to anticipate. The number of subscribers has steadily increased from a very few to more than two thousand, notwithstanding the numerous obstacles with which it has had to meet, and the powerful opposition with which it has had to contend. The establishment of this paper was necessarily attended with expenses much beyond the income of the first two years, and, even yet, the debt thus incurred is not liquidated by several hundred dollars. Our friends will consider this fact, lest they may imagine that we are already free from embarrassment and, perhaps, receiving an ample income. Few, who are not personally acquainted with the facts in such a case, are aware of the great expenses unavoidably accruing from the publication of a Newspaper like this. One thing ought here to be particularly noticed. While business Newspapers reap a large income from their advertisements, we receive a very trifling from this quarter; at the same time, the expense of setting up our types is much greater than theirs, nearly the whole of our sheet being filled with matter set up every week, while much of theirs stands in type for weeks or even months together. Let it, also, be observed that the Reflector has been enlarged one eighth from its original size, so that no part of the original space is now occupied with advertisements. If the friends of the paper will exert their influence to give it a wider circulation, we shall soon be able to liquidate the old debt, and move on without pecuniary embarrassment.

In some places, the exertions of a single *voluntary* agent have brought us thirty or more subscribers. Let this be done every where, and our subscription list will be speedily doubled, quadrupled &c. Of course we intend to pursue, we need only say that it has been indicated by the past. We have no "sorcerers" to turn, to suit customers.—In the highest sense, the Reflector is Religious, inasmuch as it is devoted to all religious and moral subjects; and we are not ambitious of claiming for it a religious character on the ground of excluding some of the most important religious and moral subjects. All truth is precious, and ought to be received to practice.

## Temperance Convention.

The Young Men's Temperance Society of New York propose to call a General Convention of the friends of this good cause, to be held in May next in the city of New York, and to invite distinguished friends from abroad, as "father MATTHEW" of Ireland, &c. This is a good proposal. We are pleased to see foreign influence invited on this subject and that one religious newspaper of the south regards such invitation with favor. As there is scarcely a rum-drinker in America, who is an abolitionist, we may expect that thousands of abolitionists will resolve on being present, if possible: not to discuss slavery in a Temperance Convention, but to help on a cause which so essentially helps them in their advocacy of universal liberty. DANIEL O'CONNELL, father Mathew's right hand man, ought to be invited.

## Southern Slavery Convention.

We learn by the Biblical Recorder and the Christian Index, that a Convention of Baptist Slaveholding delegates is to be held in Richmond, Va., in the week preceding the Triennial Convention at Baltimore, in April next; "to confer and take their ground deliberately and in the fear of God, by common consent." We use the words of Basil Manly, of Alabama, in his letter to Josse Mercer, of Georgia.

This movement is as cheering to us as it was unexpected. If the Richmond Convention shall act "deliberately and in the fear of God," it will present a scene of awful solemnity,—nay, of agony, of sorrow, of repentance,—and there will be written the credentials of freedom for every slave now held by those who shall meet on that occasion; and thus the work of Emancipation will be begun in good earnest.

It is not impossible that some *Southern abolitionists* may be there.

"THE FEAR OF GOD" will exclude all thought of new plans by which the slave-holders might hope to fortify themselves against the requirements of the Gospel, all inquiry how they might defend themselves against the remonstrances of their Northern brethren or how they might "brave it out" against the condemnation of the Christian World. Only let "the fear of God" pervade that assembly, and we have not a doubt of what the result will be. This principle would not only bring love of gain and humble that pride of domination, which subjugates the slave-holder and make him guilty; and it would cast out the fear of man and make every member in whose heart the spirit of slavery now reigns and riots, an immediate, uncompromising and zealous Abolitionist.

Let not our slaveholding brethren be angry at this expression of our serious opinion, for we do make it in "the fear of God." They must be aware that their present "wrath worketh not the righteousness of God," and that, if they continue to indulge and cherish it, they will not—they cannot, "deliberately and in the fear of God," take any action in the case.

Let the entire Church at the North fervently pray that, when the Southern delegates shall meet in their preparatory Convention at Richmond, they may be controlled by "the fear of God." The subject grows more interesting and solemn every week. Who can now say that he feels no concern in it? Depend upon it, GOD holds no neutral relation to it; neither may any of his people, without giving him offence.

The members of the Foreign Missionary Board, in their personal relation to the churches, are as sincerely bound to act as any other men. Some of them, as Wm. B. Johnson, Basil Manly, Jesse Hartwell and T. Meredith, have taken sides already;—and why may any Northern members withhold the frank expression of their personal views of slavery, as *wrong* or *right*? Surely, such men ought not to be afraid to speak what they think. If they believe that slavery is *sinless*, let them say

weather that *cease*;—that Constitution will not be altered one iota to accommodate slavery with a new and longer state of probation;—there is not a man who will be sent to that Convention from this side of Mason and Dixon's line, that will be empowered by his church or any other body, to do such an act of foul treason to God and man; and none will dare and very few, if any, will desire to attempt it. Try it, and you will know.

But that our friends may have the master distinction before their minds, the following article is offered for their consideration. *Article of amendment.*—*This Constitution expressly provides and requires that hereafter, no person holding sentiments derogatory of the divine institution of slavery, shall be either eligible to a seat on the Board, or admissible to a seat in the Convention.*

What think you Br. Meredith, or you, "Neutral brethren of the North," as the South sometimes call you, or you, Abolition brethren, of such an amendment?—ready for it? We are, if you will only adopt it. Let this also, be taken up and considered at Richmond. Nothing short of this will shut out the tide of Anti-slavery principles from flowing over the whole Southern Baptist Church, and it is, at least, possible, even this would not do it. Nay, Brethren of the South, you must build a wall so high that light cannot shine over it, or we shall cause our "Northern lights" to stream up to your very zenith.

By way of ridicule, Mr. Meredith reminds the Editor of the Christian Watchman, of "the story of the wooden nutmegs and horn gun flints"; but with us, he has another warfare to carry on. God's omnipotent truth is our panoply; and His unalterable demand we shall continue to utter in the hearing of every slaveholder in the Church, until his ears shall tingle "more than they now do." Let the oppressed go free—let my people go, that they may serve ME." This we shall do, whether slaveholders "amend the constitution," or destroy it altogether. But they cannot do either.

And here we have only to add, that the course the South are now pursuing, is convincing the world that they are *not ignorant* of their sins; and that nothing on earth could give us a more heaven-like joy than to see the slaveholders in America act up to the knowledge they have. Let them call us "fanatics," if they will, and heap upon us the severest reprobation in their power; we know that they respect our fidelity in frankly declaring to them our convictions, and in entreating them to put away from them that which agitates their conscience, renders them unhappy, crushes their brethren in bonds, and annihilates their power of carrying out the gospel to the heathen world.

Temperance Convention.

Dear Brother Grosvenor;—I observe in the Reflector of the 25th ult. a very timely article on the subject of *Petitions*; and I would like to inquire your opinion as to what form would ensure the greatest number of signers, and have most influence in promoting Emancipation.

A brother, "an Abolitionist but,"—proposes to sign petition praying Congress to abolish Slavery by purchasing the slaves, of their masters and then setting them *at liberty*.

The proposition is evidently founded upon the understanding that the slaveholders generally desire the abolition of slavery, "but can not alone support the loss which some think must follow."

The idea was suggested by Mr. Clay's speech on the abolition question, in the Senate; to which, by estimating their probable value, he even hints that the slaves might thus be liberated.

For the information of myself, and others, I make this inquiry, that acting wisely, we may act efficiently, in the great work of abolition.

Will you please, answer this communication by letter, or in the Reflector, as you think proper.

Yours for the bondmen, P.

On the foregoing inquiry we can have no new opinion to give. Congress, by the Constitution, possesses the right of abolishing slavery in the Territories and in the District of Columbia. That they should do any thing beyond this, i.e. abolish slavery in the several slave states, we have never requested.

In regard to compensation of the *Slaves*, we have no objection, if their oppressors are not able to pay the wages of their own laborers, as we do of ours; but to compensate any man for restoring to his right owner any property which has, in any way, fallen into his hands, would be a novel idea, unless he has been at some expense in taking care of it. Even "an abolitionist but"—even a slaveholder, one would suppose, could make no mistake on this point. But who does not know, from recent developments, that the oppressor is resolved never to let go his grasp, until his guilt shall make him tremble before God? In proof, look at the present unyielding tenacity of Southern *Baptists*. While therefore we petition Congress, and entreat the slaveholder, we must not forget to ask aid of God, who alone is able to set this great sin in its true light before the slaveholder.

The signs of the times are most encouraging—the conscience of the south is awaking to its duty; and we only need, with the divine blessing, the *unflinching remonstrance* of all our Northern Churches, to bring the *Baptists* of the South to so deep a sense of their sin in this matter, that with a boldness and energy characteristic of Baptists, they shall throw off the burden which now encumbers them. They now cry to themselves, "Peace—peace"—because they think that some of the North will continue to uphold them. We shall soon see.

For the Christian Reflector.

Letter from a Layman.

Nov. 27th, 1840.

Dear Brother,—I have read with much satisfaction the several articles which have appeared in your valuable paper, in relation to the noble stand and self-sacrificing course, pursued by the members of the *West Baptist Church of Providence*. My heart has been made to rejoice. What a glorious little band. Their case is truly one to be sought after and desired. They can now worship God according to the dictates of their own consciences; and plead the cause of the oppressed, without being by their own brethren persecuted, condemned, and considered as interfering with a subject which concerns them not. They can indeed go on their way rejoicing. My heart's desire and prayer to God is, that they may be able to maintain the noble position which they, with so much self-denial have assumed. Let them turn neither to the right hand nor to the left, but remain steadfast and immovable in the work of the Lord, "contending earnestly for the faith once delivered to the saints."

They may then rest assured that the God of the oppressed will bless and support them. Though all the world may speak evil concerning them, and persecute them, they should not be dismayed.

He shall not get an unkind word from me, neither will I charge upon him sins of which he is not guilty; but faithfully will I proclaim to him the sin of holding his brother man in bondage. My testimony against it I will never compromise, and whenever the Board, or that Convention shall take any one step that shall compromise the members on that point, they will have struck a death blow to the present Missionary organization. The ground which the Board have taken is the only possible ground on which union in this enterprise can be maintained at all. Let the Board or the Convention constitute an organ through which Abolitionists can reach the slave-holders or the slaveholders the abolitionists;—let them assume disciplinary power and become responsible for the personal character of its contributors and members, and we shall soon find the long threatened "dissolution of the union."

I will only add that, should that Convention deprive the Board, of the *Address of For. Missions*, though he admits that the Constitution justifies them in their declination to comply with recent numerous communications from the South, demanding that they take up arms against the Abolitionists. He still insists that the Abolitionists must be excluded from the Triennial Convention at Baltimore. Well, this is all that he can do. Cut them off, Constitution or no Constitution. If Constitutions or laws stand in the way of dealing with Abolitionists, away with them. But, if the Convention are unwilling to turn them out in violation of the Constitution, as it now is, then alter it. And (what is somewhat amusing, if I understand him) "the moderate brethren of the North" must do it. "The South (he says) have thrown the responsibility on them, and there they intend it shall rest." And there, as a *yankee*, I guess it will REST. If Mr. M. can have his way, we shall have a rather singular meeting at Baltimore. The first movement will be to turn out the Abolitionists, *sans ceremonie*; or if the moderate brethren should venture to disobey the Southern dictators in that particular, the next move is to change the Constitution so as to clothe the Convention with disciplinary power, to receive or reject such delegates as the Churches and other bodies shall send there. This will truly be a novel experiment, and the *moderate men* of the North will not probably be in haste to adopt it. The South had better think of it before they undertake such a work. Such a scene cannot be acted in pantomime. They may possibly provoke a discussion on the dear, delicate, domestic institution, which may expose its beauties to the vulgar gaze. If the Convention are to be clothed with disciplinary power, it will be necessary to define the exercise of that power.

Anticipating a little, we may suppose something like the following to occur.

Mr. Meredith.—Mr. President, I move you that the Constitution be so amended that the following description of persons be prohibited from taking seats in this Convention, although they may happen to belong to B-pist Churches:—horse-thieves, drunkards, adulterers and schismatics."

Mr. Abolitionist.—Mr. President, I move you the following be added as an amendment, viz:—and murderers of fathers, and murderers of mothers, and men-stealers."

Then comes "the tug of war" and then comes the previous question! And we will suppose the amendment of the Abolitionist rejected, and the article of Mr. M. adopted. Now for action. Br. M. must frame the indictment, and Br. Abolitionist is arraigned for trial.

Charge.—"a schismatic." Specifications.—1st, He believes slaveholding to be a sin. 2d, He has written us a letter charging us with this sin. 3d, He said in his letter, if we did not repent and abandon it, he would not receive us to his communion; thus provoking us out of all manner of patience, so that even since, we have been calling him a *busybody* in other men's matters, a fanatic, a schismatic, and a great many other hard names; and threatening to have him turned out of his church; and that we will withdraw from all abolitionists; that they shall be turned out of this Convention &c. &c.

President.—What say you, Br. Abolitionist, guilty or not guilty?

Mr. Abolitionist.—The Charge is false; the Specifications true. A schismatic who makes a division contrary to sound doctrine.

Elijah provoked Ahab into the same spirit of slaveholders; and Ahab charged Elijah with troubling Israel. But Ahab was the schismatic who troubled Israel with his sins. And Achan troubled Israel, when he brought the accursed thing into the camp; and Jo-huah troubled not Israel but Achan, when he sought to get it out.

I do believe sir, that it is a sin to hold slaves; for one man to own other men as his chattels, by the law of slavery reduced from the rank of *sentient beings*, and classified with things, and made liable to be bought and sold—to be paired and parted—to be violated and scourged, according to the caprice of their owners, and deprived of the power of testimony or appeal for any abuse which may be visited upon them. I do believe it is a sin, sir, and so does every man who hears me; and, so believe, wrote in all faithfulness and love, to the slaveholding brethren, entreating them to put it away; at the same time telling them, if they persisted in it, we could not welcome them to the table of the Lord.

And by this time, Mr. Editor, what think you the slaveholders will be about?—rather uneasy, I suspect. "We didn't come here to be abused," would come up from every part of the house, and we shall have five times there! If the slaveholders want such a trial, they will probably find a subject; but, if not, they had better come there and be quiet, and attend to the business for which they were organized, as the Board had wisely advised them. If they cannot consent to that, they had better stay away altogether. I am an Abolitionist, and I shall stick to the *Constitution* and most cordially sustain the Board in the honorable stand which they have taken, so long as they maintain it, and will oppose them, when they leave it and depart from the Constitution; as soon as, if they leave it to discipline Slaveholders, as I will, if it is to oppose Abolitionists.

Let not our slaveholding brethren be angry at this expression of our serious opinion, for we do make it in "the fear of God." They must be aware that their present "wrath worketh not the righteousness of God," and that, if they continue to indulge and cherish it, they will not—they cannot, "deliberately and in the fear of God," take any action in the case.

Let the entire Church at the North fervently pray that, when the Southern delegates shall meet in their preparatory Convention at Richmond, they may be controlled by "the fear of God."

The subject grows more interesting and solemn every week. Who can now say that he feels no concern in it? Depend upon it, GOD holds no neutral relation to it; neither may any of his people, without giving him offence.

But let us read on. "But if negatively," says Mr. M., i.e. if neither the Board nor the Convention dare assume the power, "then our constitution is *soley defective and ought to be amended without loss of time.*" This is the new and hopeful subterfuge—the amendment by slave-holders and "pro-slavery" northern men, of the constitution of the Triennial Convention. "Look sharp to the windward" here, friend Meredith. We tell you now, "you won't

get an unkind word from me, neither will I charge upon him sins of which he is not guilty; but faithfully will I proclaim to him the sin of holding his brother man in bondage. My testimony against it I will never compromise, and whenever the Board, or that Convention shall take any one step that shall compromise the members on that point, they will have struck a death blow to the present Missionary organization. The ground which the Board have taken is the only possible ground on which union in this enterprise can be maintained at all. Let the Board or the Convention constitute an organ through which Abolitionists can reach the slave-holders or the slaveholders the abolitionists;—let them assume disciplinary power and become responsible for the personal character of its contributors and members, and we shall soon find the long threatened "dissolution of the union."

The fact that they are obeying God, will incite them to renewed action, it will overcome all opposition. I believe they so feel. May they persevere in their efforts of love. Others will be constrained to acknowledge the justice of their course.

May they continue to plead the cause of the down-trodden and the oppressed, until "Liberty shall be proclaimed throughout the land, unto all the inhabitants thereof."

You have said that many of our Churches need

repentance, regeneration & *the* important subject.

A more correct assertion was never made. It is, indeed, astonishing to witness the apathy manifested by them in relation to the cruelties inflicted upon those, who are endowed by their Creator with inalienable rights, the pursuit of which, were they

able to appreciate their importance, would be regarded by them with as much interest as they are by ourselves. We have no more right to enslave them, than they have us, no more right to oppress them. We are alike bound to the same eternity, and to be judged by the same immutable law of justice.

Why then this indifference on the part of those who profess to be governed by the principles of the gospel, in relation to this important question? It astonishes me. Not only do they remain silent; but they complain of us, if we endeavor to bring this subject before them for their consideration. We are considered as interfering with a subject which concerns us not. I speak, dear Brother, from experience. I have some facts to state to you in relation to this point.

My heart has been pained. I have wept in secret places in view of what I have seen and heard on the part of professed Christians in regard to this subject, and have been led to ask, how can such conduct proceed from those who are in truth the followers of Him, who came to preach deliverance to the captives and who was meek and lowly in heart. I have been told that the Church ought to have *nothing to do with this subject*. And I have been considered cold and indifferent to the cause of Religion, because, from a sense of my accountability to God, and from love to my fellow man, I have introduced this subject to the Baptist Church in this place for their consideration.

It strikes us that the course now pursued by the south may render it indispensable that the Northern churches give special instructions to their delegates, touching the course they would have them pursue in this matter, at the coming Convention, and we respectfully ask that this suggestion be duly considered.

Petitions.

Dear Brother Grosvenor;—I observe in the Reflector of the 25th ult. a very timely article on the subject of *Petitions*; and I would like to inquire your opinion as to what form would ensure the greatest number of signers, and have most influence in promoting Emancipation.

We do not understand our correspondent to express any desire to continue in union with slave-holders, if they resolve on remaining such; but only to show that, by the Constitution of the Convention, the Board has done the only thing it could do, viz, to decline all disciplinary action towards either of the belligerent parties; that the Convention has no more power, and that whatever interference we can be legitimately brought to bear upon the question of continuance in union or separation, must arise in the churches. They created the Convention, and the delegates to it go as the servants of the churches. If, therefore, the delegates overstep the authority vested in them by the churches, they become liable to their discipline.

It strikes us that the course now pursued by the south may render it indispensable that the Northern churches give special instructions to their delegates, touching the course they would have them pursue in this matter, at the coming Convention, and we respectfully ask that this suggestion be duly considered.

## Poetry.

From the Emancipator.  
Benjamin Lundy.

Let the tired warrior rest!  
Death's shadowed valley he hath now passed over,  
And the bright prairie flowers his grave shall cover  
In the far west.

A veteran chief has died!  
His long career of glorious strife is ended;  
The well proved armor that his form defended,  
Is laid aside.

His hewed and battered shield,  
The deep impress of mortal conflict bearing,  
Can tell of deeds of high and noble daring  
Upon that field.

Where long he fought alone,  
No kindred spirits there were battling near him,  
No voice of sympathy came there to cheer him  
With kindly tone.

Sad, but despairing not;  
With Christian courage that could not be daunted,  
The banner of God's truth be firmly planted,  
And by it fought.

With slavery he strove,  
His war cry echoed over vale and mountain,  
Breaking the silence that had sealed the fountain  
Of human love.

He guarded well the faith  
That the Great Master gave into his keeping;  
His work is finished—he is calmly sleeping  
The sleep of death.

Peace with the veteran be!  
That freedom yet shall consecrate in story;  
Though now thy fame, proud Illinois! is gory  
With Lover's blood.

Let the tired warrior rest!  
Death's shadowed valley he hath now passed over,  
And the bright prairie flowers his grave shall cover  
In the far West.

Philadelphia, Pa.

From the Sailor's Magazine.

The Sailor.  
Dark rolls the sea—and I can hear  
Nought save the wind's low moan;  
No light marks out my pathway drear—  
Yet I am not alone.

God, who has been my guardian through  
Life's devious, thorny maze,  
My future welfare will pursue,  
On land or on the seas.

On land I could no safer rest,  
Or more serenely sleep;  
I seem soft cradled on His breast,  
While bounding o'er the deep.

The seas may swell, the storms may beat,  
And toss my little bark;  
But Jesus is my safe retreat,  
Though all without is dark.

He calms the tempest and the storm,  
And stills the sweeping wind,  
And in weak and feeble worn  
He never proves unkind.

## Temperance.

From the London Temperance Journal.  
Speech of the Rev. N. Colver, of Boston, United States,

Before the South London Auxiliary, at the Rockingham Room, on the Evening of the celebrated Metropolitan Procession.

The Rev. Nathaniel Colver, of Boston, said he stood up under two embarrassments—first, ill health, and the other reminded him of a man in his country who used to make verses, and who said he should have written a great deal of poetry, if Dr. Watts had not used all the best words; and just so on this occasion, so many arrangements had been used, much was not left him to say. He loved tee-totalism, because it makes men love their fellow-creatures. Once he could pass the drunkard by, but he never saw a drunkard without his heart being touched with sympathy, and yearning over him as a poor fallen creature. The first tee-total pledge that had adopted was the American one, not only because it was American, but, also, because it had cost him a great deal of trouble, and parents were generally fond of their own children. He had fought a hard battle on behalf of that pledge, on its first introduction. The battle was not with brewers, or rum-sellers, they merely looked on ready to join in the shout of victory when that pledge should be lost. It was with ministers of religion he had to contend the point. A remark is made in his country that the devil keeps the cities and in the great temperance movement the ministers in the cities were sadly behind those in the country. With ministers and Doctors of Divinity, then, the battle was fought, as they would see reported in the American temperance papers; and he was truly glad to meet with that pledge still alive, and in active usefulness on this side the water. His remarks that evening would be something of a sober cast. Doctrine affected practice.—The doctrine of necessity is the ostensible chain that binds men to the practice of drinking intoxicating liquors; but the real chain was appetite.—The error was not in the intellect so much as the appetite. He would lay it down as an incontrovertible position, that for healthy men, intoxicating liquors were of no use whatever. When he used the words intoxicating liquors he meant wines, and beer, and rum, and hambane and foxglove, and all others that would intoxicate, for they clasped them altogether on his side the water. As the procession passed along, he heard some persons say, the tee-totalers were going to starve themselves. Poor creatures, just as though men could not live without the use of strong drink. He would make the matter plain. He supposed some of them, now they were tee-totalers, had begun, or would soon begin to lay up a little money, or, as they say in America to bank it; now just this was in reference to the constitution. If a friend of theirs is sick, and they meet the physician, and ask whether he will recover, the physician is guided in his answer by the resources the patient has in the bank of the constitution. There was exhibited in the frame of man a wise provision for future contingencies.—The key to unlock this treasure is the passions, and whatever excites the passions, instead of adding to the treasure in the bank, prematurely exhausts it. Look at a man in a fever—he is so weak that he can hardly move his head, and then a sudden he jumps out of bed, and it is as much as two strong men can do to hold him. How is this? has he gained strength, no, but his passions are raised, his intellect is deranged, he fancies there is a man about to murder him, and, under this excitement, he appears strong; or, take another instance, a delicate mother bears the scream of her favorite child who has fallen into a well, she rushes out to his rescue, exerts a supernatural strength, saves the child, reaches her apartment, and dies the victim of the extraordinary exertions she has made. It is

so with the influence of intoxicating liquors; they arouse the passions, they throw the man who drinks them into a state of excitement; he draws upon the resources of his constitution; the nerves are fired, the blood put in unnatural motion, and thus, instead of adding to his strength, in the end, leads to his destruction. It was nearly twenty years since he adopted the tee-total principle, and he has not perished yet; he had been able to engage in very laborious duties, and zealously to plead the cause of the poor slave, as well as tee-totalism.—He was prepared to assert, that intoxicating liquors were not only unnecessary, but also exceedingly dangerous. Moderation was the entering way into drunkenness. No doubt if you had asked any of those individuals who curled the lip with derision as the procession passed along, if they ever knew a man who became a drunkard all at once, or in any way, except by beginning with moderation, they must have given an answer in the affirmative. He would relate a circumstance which occurred in Connecticut. A worthy man, a lawyer, had a neighbor, a widow, who had two sons, Samuel and John. One day John came to the worthy lawyer under great depression of spirit to ask his assistance, and it was some time before he could venture to tell his friend what it was that troubled him, at last he stated his brother Samuel drank too freely. A few days afterwards Samuel came to the lawyer to ask his advice in a matter of serious moment, but he seemed very unwilling to name the affair, but at last he says, if I must, I must. I am afraid my brother John drinks too much. The fact was, they both drank too much. Both were sincere, each could see the other's danger, but neither could see it. The serpent was eating its folds around them. It would be found to be just in this city. The people would be ready to speak of the dangers of their neighbors or friends, who yet were insensible to their own. In America they had a population of about seventeen millions, of these thirty-five thousand perished annually the victims of intemperance. And when they are gone! who will stand in their places? why some of their moderation brethren. From the temperate drinkers this supply must be furnished every year. He knew a very noble-minded man who was zealous in every good work, who came forward to sign the pledge, and said, he had heard a great deal about signing for the sake of example to our neighbors, he said that might be all very well, but he signed the pledge to add one more bond to keep him back from becoming a drunkard; for, said he, when I look around, I see so many who have fallen, who were once as good, as sober, as wise, and had as many ties to keep them from drunkenness as I have, and I sign this pledge to add another bond, by the grace of God, to preserve me. We have only to cast our eyes back on many we have known in former times, who, when they launched their little barks on the ocean of life, bid fair to have a prosperous voyage, whose all has been lost through intemperance. One great objection to intoxicating liquors is the suffering they cause the innocent. A friend of his, a physician, invited him to visit a patient, who had a pension from the government. They found the man drunk. The rum bottle had been emptied. The woman lay ill of a fever. Three or four little children, without any father to warn them, were taking a midnight breakfast of puddings dished the summer before. When he saw the innocent sufferers, he did not, indeed, see the cruel rum seller who could cause such misery, but very near it, and wished, from the bottom of his heart, there was not a drop in the whole world. Last winter, a little girl came to his house to beg some bread, he went with her to her home, and found her mother ill in bed, and without food, while the father was drinking down his money at the rum sellers. Let us put this question in another point of view. If any tee-totaler were to become so stingy as to starve his wife and children, what an outcry would be raised. The publicans and drinkers would be ready to mob him. Yet drunkards are doing this every day, and no outbreak of public indignation is manifested on the subject. Oh! if we think of the suffering of the innocent, of the groans, and sighs, and tears, produced by intemperance, surely it will be enough to make us buckle on the armor, and drive alcohol out of the world. In doing this, we shall find difficulties in the way. Intemperance may be compared to a poisonous tree, spreading misery and desolation all around. In order to get rid of it we began by cutting off its roots, still the tree did not die. The persons who are employed in America in making new roads say, there are some trees which cannot be eradicated, unless you destroy what they call the tap roots. The tap root of the tree of intemperance, then, must be destroyed, and the tree will cease to live. These roots of intemperance which prevent its destruction, are appetite and avarice.—It is no use coaxing appetite, like a spoiled cross child, the more you indulge you give it the more it will want. There is but one way to get rid of it, and that is by starving it to death. Tee-totalism is the only antidote to appetite. If you were to ask any reformed drunkard how he got on when he first became a tee-totaler, he would tell you he could hardly pass a public house, or see a brown dog, without running into temptation. In his church all are invited to become communicants, except the slave-holders and rum seller. These must keep back while engaged in such traffic. The chairman had said something about using soft words, but he felt it his duty to use honest words. Why is it we have to open our pocket for the relief of beggars, or support poor houses; where is the money which ought to have supported these? why, in the gin shops and breweries. He had made an offer to the brewers and dealers in intoxicating liquors in Boston, not to call for any laws, not to require any legislative action on the subject, upon one condition, namely, if they would allow us to sign the pledge to abstain, and undertake to exempt us from all the consequences of these liquors. If a man, through drinking, committed murder, they should be hung for him. If paupers were made, they should keep them. He would ask, would the distillers and brewers of London take the consequences of the traffic upon themselves? No, they dare not.—They would as soon throw themselves from some lofty tower, and be dashed to pieces. What is the rum seller gives in exchange for the money he receives? An article utterly useless and injurious. If a father sends a child out with a injurious, and some fraudulent person, induces the child to give the shilling for a worthless toy, you can call him to account, and prosecute him for the fraud.—Now what does the gin seller better than this. He invites your children to purchase his wares—makes them pay for a worthless article, and sends them home defrauded of their money, and robbed of health and character. It would be a great sin for him to have given them nothing at all. He was a Bible man. What does the Bible teach, why? it is an ox gore a man or woman, so that they die, and hath not kept him in, then the ox and owner shall both be put to death? That is the law of the Bible. Mind it is not said, that the man shall intend his ox to do the mischief, no, it is sufficient if he, for the sake of avarice, sends out the ox to feed, and the evil follows, to bring him under the law.—Alcohol has been known to push with its horns, and yet, for the sake of avarice, men send it abroad through the land. Don't the publicans know that, under the influence of the liquors they sell, murderer has been committed. They see the effects of their traffic upon their customers. Yes, but then they don't want these effects to follow, oh, no! they don't want the effects, they only want the pence. They are as fond of the pence as the drunkard is of drinking. But he would ask, whether for persons, for the sake of the property of their neighbors, to

## CHRISTIAN REFLECTOR.

## Miscellany.

## John Quincy Adams.

It is said that superior men always have superior mothers, and it certainly seems to be the case in general, if not always. Physiologists may not be able to account for it, though the philosopher, familiar with the operations of mind, may. It seems to be owing to the susceptibility of the infant mind to impressions, and the almost unlimited power the mother has, to mould it for good or ill.

Whatever may be the views entertained towards Mr. Adams as a politician, it is conceded by all, familiarly acquainted with his private character, that he is, and ever has been, a man of high toned morals, and of the strictest integrity.

The following letter is a key to this exception to the generality of public men.

It is taken from a volume of letters of Mrs. Adams, mother of John Quincy Adams, just published, and compiled by her grandson, C. F. Adams, Esq. of this city. The letter was written to her son, then eleven years of age, who was residing with his father at Paris:—*Mer. Jou.*

JUNE, 1778.

MY DEAR SON:—Tis almost four months since you left your native land, and embarked upon the mighty waters, in quest of a foreign country. Although I have not particularly written to you since, yet you may be assured you have constantly been upon my heart and mind.

It is a very difficult task, my dear son, for a tender parent to bring her mind to part with a child of your years, going to a distant land; nor could I have acquiesced in such a separation under any other care than that of the most excellent parent and guardian who accompanied you.

You have arrived at years capable of improving under the advantages you will be likely to have, if you do but properly attend to them. They are talents put into your hands, of which an account will be required of you hereafter; and, being possessed of one, two, or four, see to it that you double your numbers.

The most amiable and most useful disposition in a young mind, is diffidence of itself: and this should lead you to seek advice and instruction from him who is your natural guardian, and will not let it be present as by the laws of the country.

Neither was the slave trade one.

Those who trafficked in their fellow men, were surrounded by law, with their torts well, and is now dead and disgraced. If there was not a brewer or distiller present that evening, he hoped they would tell all they knew in the trade, that a man of the name of Colver, from America, said, their traffic was vile immoral, and sinful.

While exposing the traffic, he would not have one unkind emotion entertained towards the persons, but, wait, and hope, and labor, to save both drunkards and drunkard-makers.

He pitied them both; still he would rather be the drunkard in yonder gutter, than the drunkard-maker in his gin-place.

The cure of these evils were very simple. Tell the truth—men can't long withstand the truth—and the church will soon be freed from the influence of the traffic.

In the churches in Boston we should no more think of meeting with a deacon engaged in rummelling than with one guilty of hen stealing.

Some folks, when their child is ill send for a doctor; after examining the child, he prescribes some medicine, when the child takes it, it produces sickness.

They, perhaps, then say, oh! doctor, you have made the child worse, forgetting that medicine always makes you worse before you are better.

Thus, when we set to work to publish tee-totalism, it throws the people all into spasms, and they are afraid we are going to hurt religion, even the rum seller goes in a spasms in favor of religion.

Well, don't be afraid if the medicines makes them a little sick, give them another dose, they will soon get better.

In Boston we lately had a revival of religion, but we hardly knew one who got permanent good who did not first banish intoxicating liquor from his cellar.

Go on, then, publish the truth.

He could not help referring to a sentiment on a

subject, uttered in his speech by Mr. Calhoun.

He said the abolitionists had raised around such a wall of reproach that life was not

worthy having.

He had become like Belshazzar,

and could see nothing on the walls but reproach.

To-day, as the procession passed along, he heard

some of the lookers on remarking upon the pale-ness of our faces.

He thought many faces that he saw to day would have looked much better if they had been a little paler.

Why, some of their noses ought to be put into glass cases as curiosities.

Who is to carry on the battle with intemperance, if he were to choose the soldiers, he would take the little children. But the publicans say

that is so childish! Where is the publican who

would object to selling a child a penny-worth of beer.

He would urge on all present the necessity of getting the children to be tee-totalers.

We shall soon be gone, and they must take our places in the work.

It ought to be infused into Sabbath school instruction.

It was an awful reproach that the church should be so ticklish upon the subject.

Let me enjoy it upon you to attend constantly and steadfastly to the precepts and instructions of your father as you value the happiness of your mother and your own welfare.

Let me rejoice in your render many things unnecessary for me to write which I might otherwise do;

but the inadvertency and heedlessness of youth require line upon line and precept upon

precept, and, when enforced by the joint efforts of both parents, will, I hope, have a due influence upon your conduct; for, dear as you are to me, I would much rather you should have found your grave in the ocean you have crossed, or that any untimely death crop you in your infant years, than see you an immoral, profligate, or graceless child.

You have entered, early in life, upon the great theatre of the world, which is full of temptations and vice of every kind. You are not wholly unacquainted with history, in which you have read of crimes which your inexperienced mind could scarcely believe credible. You have been taught to think of them with horror, and view vice as

—monster of so frightful men.

That to be hated needs only to be seen.

Yet you must keep a strict guard upon yourself, or the odious monster will soon lose its terror by becoming familiar to you.

The modern history of our times furnishes us as black a list

of crimes as can be paralleled in ancient times, even if we go back to Nero, Caligula, or Caesar Borgia.

Young as you are, the cruel war into which we have been compelled by the haughty tyrants of Britain and the bloody emissaries of his vengeance, may stamp upon your mind this certain truth, that the warfare and prosperity of all countries, communities, and, I may add, individuals, depend upon their morals.

That nation to which we were once united, as it has departed from justice, eluded and subverted the wise laws which formerly governed it, and suffered

the worst of crimes to go unpunished, has lost its valor, wisdom and humanity, and, from being the dread and terror of Europe, has sunk into derision and infamy.

But, to quit political subjects; I have been greatly anxious for your safety, having never heard of the frigate since she sailed, till, about a week ago, a New York paper informed that she was taken and carried into Plymouth. I did not fully credit this report, though it gave me much uneasiness. I yesterday heard that a French vessel was arrived at Plymouth, which brought news of the safe arrival of the Boston

but this was confirmation. I hope it will not be long before I shall be assured of your safety.

You must write me an account of your situation, and of every thing entertaining you can recollect.

Be assured I am, most affectionately yours,

From the Rochester Democrat.

ROCHESTER, Nov. 16, 1840.

Messrs. Editors—The chilliness of this evening brings very forcibly to my mind a circumstance which occurred in my family on a similarly cold evening just one year ago. And in the hope that its relation may be the means of rescuing from the grave the pride and hope of some fond parent, I send it to you for publication.